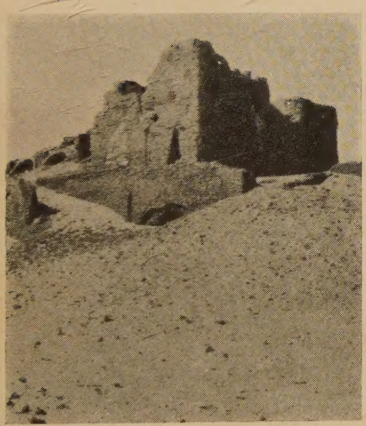
ANCIENT EGYPT

1929. DECEMBER. PART IV.

CONTENTS.



1. THE COPPER AXE.
E. A. MARPLES.

2. EGYPTIAN OBJECTS FROM RUSSIA.
IGOR SNEGUIREFF.

3. A FURTHER NOTE ON THE KA.
G. D. HORNBLOWER.

4. BETWIXT EGYPT AND NUBIA.
J. H. DUNBAR.

5. REVIEWS.
PLURAL AND DUAL IN EGYPTIAN.
SUMERIAN TABLETS, KYOTO.
PREHISTORIC SITES IN MANCHURIA.

6. JOURNALS.
ANNALES DU SERVICE.
ANNALS OF ARCHAEOLOGY.

7. NOTES AND NEWS.

EDITOR, PROF. SIR FLINDERS PETRIE, F.R.S., F.B.A.

YEARLY, 7*s*. POST FREE. QUARTERLY PART, 2*s*.

BRITISH SCHOOL OF ARCHAEOLOGY IN EGYPT.

MACMILLAN AND CO., LONDON
AND NEW YORK.

ANCIENT EGYPT. Net price of each number from booksellers is 2*s*.

Subscriptions for the four quarterly parts, prepaid, post free, 7*s*., or 2 dollars, are received by Hon. Sec. "Ancient Egypt" (H. Petrie), University College, Gower Street, London, W.C. 1.

Books for review, papers offered for insertion, or news, should be addressed:—

Editor of "Ancient Egypt,"
University College, Gower Street, London, W.C. 1.

THE COPPER AXE.

The axe, the foremost of implements, is the only document of the past which has preserved an unbroken connection between the vastly remote world of early Man and the living world of the present day: whether as a tool or weapon, a form of currency, a standard of weight, or a symbol of authority, the axe is never wholly absent from Man's equipment.

The stone hand axe belongs to a timeless age of which the periods are marked by the slowly changing face of the axe itself. The copper axe, by comparison, is modern, and appears only when the province of predatory Man has already been invaded by Man the producer. Tillage, with implements of wood and stone, brought civic life to a savage and nomadic world; copper implements brought craftsmanship into the world, and placed in the scales of commerce a wealth of chattels in exchange for the products of agriculture.

The earliest agricultural squatters possessed copper in trifling quantities, but one may doubt whether they understood the fusible nature of copper, or whether they made any reasoned distinction between metal and certain attractively coloured stones.

Traces of copper, chiefly pins, needles and bodkins, hammered out of native metal, are found in the debris of the earliest agricultural settlements of the Nile Valley but it was only with the arrival of the dynastic people and within a generation of Mena that copper began to be freely used in Egypt.[1]

Small objects from the deepest levels of Al-Ubaid show that copper was not unknown to the early marsh dwellers of the Mesopotamian delta, but here again there was no real appreciation of metal until after the incoming of the Sumerian invaders.[2]

The first copper tools of the Ancient East were found on the site of Susa, the first agricultural settlement of Elam. Here, for the first time there is such a wealth of metal that copper axes can be included in the fine equipment of the men, and copper mirrors in the furniture of the women's graves. From Susa the use of the copper axe spread eventually into Egypt but it failed, for some unknown reason, to penetrate eastwards beyond the line of the Zagros range.

The recently discovered neolithic settlements of Damghan and Persepolis on the Persian plateau show no traces of metal in any form.[3] Yet despite the pronouncement of the excavator, they attest a more recent and more advanced civilisation than that of the first period of Susa.

North and east of Damghan is another neolithic settlement which evidences the furthest advance of Sergi's Mediterranean race.[4] The occupation of Anau

[1] *Tools and Weapons* (Petrie).
[2] *The Sumerians* (Woolley).
[3] *Prehistoric Persia* (Herzfeld). Illust. London News (25-2-29).
[4] *Explorations in Turkestan* (R. Pumpelly), Washington.

was certainly not earlier than that of Susa, yet neither at this time nor during many succeeding centuries were copper implements known to the Anau-li.

In Susa, on the contrary, there is no scarcity of copper from the first; the tools are already of an advanced "metal-form" type and every tool is specialised for the particular function it has to perform.

The foremost copper implements of Susa were axes (Fig. 1), stout blades of oval section and designed for hewing and splitting timber. Strength is given where needed and the edges are reduced, like those of a modern Canada axe, to give easy penetration and quick release. These axe blades vary in length from $3\frac{1}{2}$ inches upwards, the largest being $8\frac{1}{2}$ inches by $3\frac{1}{4}$ inches by $\frac{5}{8}$ inch.

Spatulate axe blades are less common (Fig. 2); the narrow butt is easy to fix in the stock and there is also a certain economy of metal.

No example of a wooden axe stock has been preserved; the sketch of a mounted axe (Fig. 3) is consequently hypothetical.

Thinner tools, similar in outline to the plain axe blades but much lighter in build (Fig. 6), must be classed as adzes, despite the centralised cutting edge. The practice of "side-cannelling" adzes, so as to bring the cutting edge flush with the working face, had not yet been invented. This technical refinement made an eventual appearance in the copper culture of the Old Kingdom of Egypt.

The adze is a shaping, rather than a hewing, implement and is liable to no such severe strains as an axe: the use of a lighter and keener blade is consequently possible. The wood stock of the adze (Fig. 7) is, again, hypothetical.

A longer and narrower type of tool, which the excavator includes, with the foregoing, under the comprehensive term of "Haches," is obviously a wood-cutting chisel (Fig. 9). The style of handling is shown in Fig. 10.

The two smaller chisels (Figs. 5 and 8) were probably used without handles, and may have been employed, inter alia, for cutting the mortise holes in the axe stocks.

The last object (Fig. 4) is an eyed copper needle, not unlike a modern sacking needle.

These tools have been described as "primitive," but they illustrate, in fact, a comparatively advanced stage of the coppersmiths' craft.

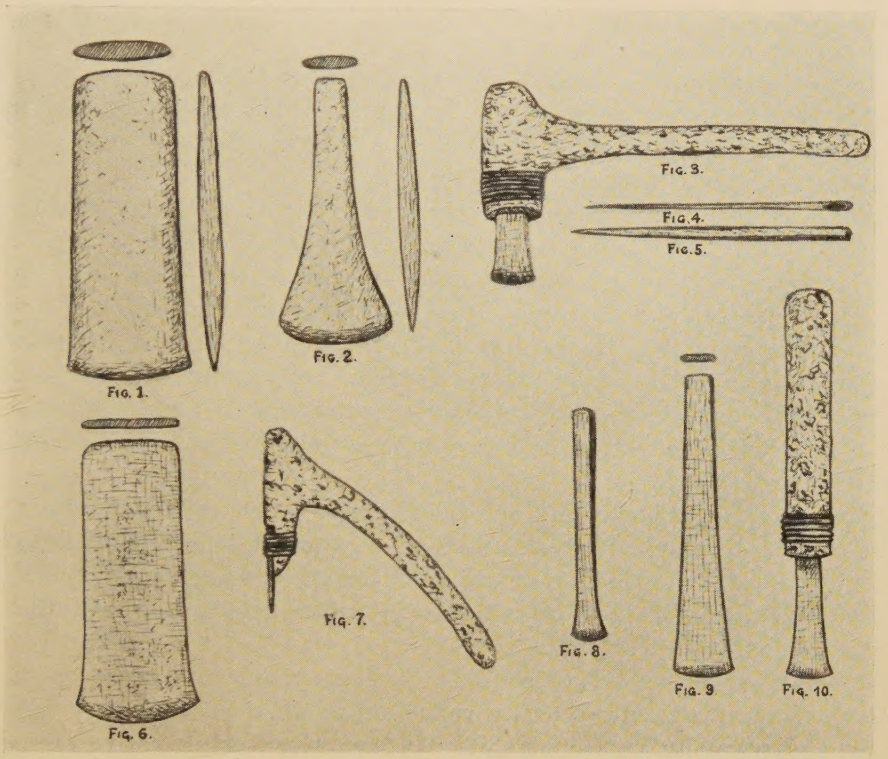
In the first process—casting—the copper must have been heated in some form of clay crucible until a sufficiently liquid "melt" was obtained, the fuel being wood and the hearth an open one, built with due regard to the prevailing wind. The molten metal was "teemed" into open moulds of clay or stone, and the resulting rough tools or "moods" were then "smithed" with hammer stones upon a hard stone anvil. In the absence of smith's tongs (a much later invention) cold forging was a necessity. It was a slow process but was responsible for a highly important discovery.

Copper, naturally soft and pliable, was found to become harder and more rigid as cold hammering proceeded,—an eminently desirable condition in any tool which has to carry a cutting edge. Under prolonged hammering, however, an undesirable condition supervened; the metal lost its natural tenacity and became "cold-short" or brittle, and for the time useless.

A remedy was eventually found in the regenerative process known today as annealing: it is a simple process but like the foregoing operations it had to be discovered.

Thin objects such as the disc mirrors from the women's graves, which had to be reduced by hammering to a gauge of no more than one sixteenth of an inch, must have undergone many repetitions of the annealing process before the forging and planishing operations were completed.

The owners of these tools were farmers, as were the owners of the first copper tools of Sumer and Egypt, a circumstance which has given rise to the widely held belief that farmers were "the discoverers of metals and the first metallurgists."[1] But does this connection accord with what is known of the earliest traditions of metal working: are the two activities compatible; is agricultural land a likely environment for the finding of copper?



None of these questions can be answered in the affirmative. Metal might be present on agricultural land but it would not be noticeable; even if seen, it would be unlikely to excite speculative interest among a people who were engaged in the arduous labours of tillage.

Such activities as basket-making, weaving and pot-making are traditional to neolithic agriculture; they were occupations rather than crafts. To the women folk of these early days the kneading of clay and the firing of pottery were as much matters of household routine as the preparation of food and the baking of bread. Thin pottery, such as occurs at Susa, is too delicate a fabric to bear transportation—a sufficient proof that the Susan pottery was made *in situ.*

It is different with metal. Copper working has always been a specialised craft, and copper axes a recognised medium of exchange.

[1] *The Metals in Antiquity* (Wm. Gowland), Huxley Lecture, 1912.

The metal workers of Asia are a class to themselves. In Syria they are known as "Sleybie" or es Sleyb, in Arabia as "Soluby"; they are men of the hills, wandering folk of no recognised nationality. They adopt the language and profess the religion of the people among whom they sojourn, but their own language, their ancient traditions and beliefs they keep strictly to themselves.

The vast migratory movement which brought out of the distant East the people who were to build Susa and to found, eventually, the Old Kingdom of Egypt may conceivably have been accompanied by the copper axe makers—but it is definitely unlikely. Probability suggests that the "proto-Sleybie" were already long established as cave dwellers in the Ararat-Zagros mountain massif, where natural clefts in the rocks would supply ready-made metallurgical furnaces. It requires no great stretch of the imagination to see these people trading copper axes at the gates of Susa.

The pre-history of the first discovery of copper forms a series of problems for which no immediate answer can be found. What kind of metal was first melted into axes; was it native metal or was it smelted from ore; in the latter case, from what kind of ore?

So far as the Susan axes are concerned, the field of enquiry has been narrowed, recently, by chemical analysis. A copper axe from a deep level of the Tell of Susa shows 99·12 *per cent* pure copper with a trace only of nickel and no other metals, the difference from 100 being due to oxidation.[1] The chief interest in this result lies in the fact that we can find no more than two possible sources from which this particular grade of copper can have been obtained: (a) from native copper, (b) from malachite—a hydrated carbonate of copper. None of the oxide or sulphide ores would supply a metal which approaches this standard of purity.

Malachite is the richest and purest of copper ores and occurs at the outcrop of copper deposits. It was valued as a pigment long before the dawn of the metal age,—a fact which may account for its present scarcity throughout the Near East, and for the early discovery and entire absence of the underlying native copper.

If the makers of the Susan edged tools were using malachite, as they may have done (since malachite is easily reducible in an open fire) they must have found an exceptionally pure malachite. If they were using native copper they must have had access to a deposit with a higher standard of purity than that of any sample of Asiatic copper that has been subjected to analysis.

The only certainty is that one or the other was used: the answer to the final question, which of the two? depends upon further chemical and spectroscopic research.

[1] Analysis by Prof. C. M. Desch, F.R.S., to whom I am indebted for these particulars.

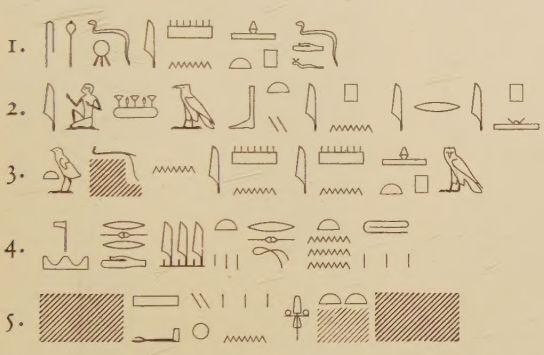
E. A. Marples.

SOME UNPUBLISHED EGYPTIAN OBJECTS FROM KERTCH, OLBIA AND TIFLIS.

In *Ancient Egypt* 1926, Part III, there were published by two authors[1] some Egyptian objects found in the South of Russia, and particularly in the region of the northern coast of the Black Sea. The interest which is shown towards such finds induces us to publish some objects which formed a part of the Botkin, Burachkoff, and Schukin collections, and are at present in the State Historical Museum in Moskau.

The first objects, six in number (see Fig. 1), were found in Kertch (ancient Panticapeion). We have not been able to find out more detailed circumstances in connection with their discovery. Of these objects two are ushebties, two scarabs, an amulet in the form of a lion, and a small figure of Ptah-Patek.

The first ushebty (see Fig. 1, a), of 9·3 cm. high, is of yellow-white clay covered with white facing. The hair, beard, the eyes and the eyebrows are painted in black. The eye-holes are filled with white colour. The body of the ushebty is surrounded by a hieroglyphic inscription in five horizontal lines:[2]



1. Let Amenhotep be enlightened! Says he:
2. O ushebty, this, if decreed
3. [the intendant[3] of the temple] of Amen Amenhotep in the
4. necropolis, to plough the fields, to irrigate the banks
5. [to carry] sand[4] of the east to west...

The second ushebty (see Fig. 1, b), of 13·7 cm. high, is of light-green paste. He is also in the form of a mummy, with a pilaster behind him. From the hands descends one line of inscription of impressed hieroglyphs; the signs have vaguely spread, and leave various possibilities of reading. The inscription represents the usual formula of ushebties beginning with *šḥd*. Two scarabs of light-green paste bear on their lower parts the following inscriptions: the bigger one (see Fig. 1, c), of 1·7 cm. high,—two sacred eyes *wḏȝ*, *nb*—gold, two signs of life—*ʿnḫ* and between them *nfr*—beautiful; the smaller one (see Fig. 1, d), of 1·4 cm. high, *nb*—gold, a spiral and *nb*—the lord.

[1] A. Zakharow, *Osiride Fragment from South Russia*, and M. Matthieu, *Scarabs from South Russia*.

[2] The lower part of the ushebti being broken off, only five lines are left to us.

[3] Here we restore the common title , translated by Fl. Petrie as "intendant." See Fl. Petrie, "Palace Titles" (*Ancient Egypt*, 1924, p. IV).

[4] L. Keimer translates it as "Mergelsand" (see "Das Sandfahren der Totenfiguren" in *O.L.Z.* 1926, No. 2, p. 98).

The amulet of a couchant lion (see Fig. 1, e) is similar to that found in Olbia.[1] The standing figure (see Fig, 1, f) belongs to the wide-spread form[2] of the Memphite god Ptah-Patek.

Of the six above-mentioned objects the most interesting is, of course, the first ushebty (see Fig. 1, a), as this is the first time that an Egyptian object of the New Kingdom has been found on the territory of Russia; although its appearance in the surrounding of amulets and ushebty, common to the Egyptian export of magical objects of the epoch of Hellenism, makes it of course impossible to vouch for any earlier date of its importation to the Cimmerian Bosphorus. The earlier finds, together with the material in the present note, put Panticapeion first among the Hellenic towns of the South Russia, for the quantity and variety of the Egyptian objects found there. And indeed, the past productions give us nearly all the chief gods of the Egyptian Pantheon;[3] the scarabs represent Naukratite types, of which one bears the name of Thothmes III and the image of the king trampling down his enemies.[4] The ushebties of the latest times[5] are added to, as we mentioned above, by the ushebty of the New Kingdom. The vases are given us by the excavations of Shcorpil.[6] This incomplete list we conclude with the mention of a beautiful flat head of a king which probably formed a part of an incrustation, and of a sculptured royal head of black granite from the excavations in the Voronzoff street.[7]

Now we can say that Panticapeion, this most important centre connecting the historical cultures of the Mediterranean with the ethnic elements of South Eastern Europe and Asia, stands in the same rank as Olbia and Berezan island in the trade relations of Hellenic Egypt with the South of Russia.

Another ushebty of 11 cm. high (see Fig. 2, a) was found near Olbia. It is of light-green paste, and like all late ushebties has a pilaster behind it. From the hands descends a column of impressed hieroglyphs.

"The speech of Osiris Dî-Hrw born of W3ȝ"

[1] See *Revue*, Série 4, v. XVIII, 1911, p. 23, Fig. 5 (B. Touraïeff, "Objets égyptiens et égyptisants trouvés dans la Russie Méridionale").

[2] From the territory of Russia three specimens have come down to us: two from Kertch (see *R.A.*, Série 4, v. XVIII, pp. 25—26, Figs. 12—13) and one from Olbia (*Ibid.*, p. 24, Fig. 21).

[3] See *R.A.*, *Ibid.*, pp. 26—29.

[4] *Ibid.*, p. 26.

[5] *Ibid.*, pp. 27—28.

[6] Now in the collection of the South Russian Department of the Museum of the Ermitage.

[7] Also in the Ermitage collections.

From the collection of Schukin comes a small pendant in the form of the standing god Nofrtum (see Fig. 2, b—enlarged to double). It was found near Tiflis and brought thence by Schukin at the time of his travels about the Caucasus. Together with finds in Dalagkan and Kamounta, this pendant shows another route of the expansion of Egypt to Russia, but probably not by way of Syria and Armenia.

In conclusion I wish to express my obligation to the State Historical Museum in the person of Prof. A. A. Zaharoff, for kindly permitting the publication of these objects.

Leningrad, September 1929.

I. Sneguireff.

A FURTHER NOTE ON THE *KA*.

In Part iii of *Ancient Egypt*, 1923, I briefly discussed the possibility that some form of belief in a *ka* may once have existed in pre-Islamic Arabia, or at least the notion of a guardian spirit, which was converted by the Prophet Mohammed, for purposes of religious discipline, into an evil spirit of temptation associated (*maqroon*) with every man.[1] A belief of this kind is not found in the literature of the country, nor was it perhaps general, but it was surely known at least to the Arabs who had embraced the Christian or the Jewish faith, for though it has neither root nor stem in the Old Testament, it is found in the Talmud, having been introduced into later Judaism from Persia, where there was a large and influential body of exiled Jews. The Talmud assigns two angels to each person, that number increasing progressively for men of virtue (see Emm. Deutsch on the Talmud in his *Literary Remains*, p. 50—the post-exilian books of Esther and Tobit are sufficient witnesses of Persian influence: to take but one detail, Asmodeus was a purely Persian fiend, name and all). It is thus most probable that the Prophet Mohammed, with his wide if rather uncertain knowledge of Jewish and Christian ideas, was aware of the belief in guardian angels and adapted it to his own system, converting them into demons of temptation; this inversion of *rôles* is not unusual in such cases, for the gods of superseded religions are hard of dying and often survive as the devils of the superseder, as, for example, the Roman gods in early Christian superstitions.[2] We may conclude, then, that the "attached spirit" (*qarîn*) of Islam was derived, with one degree of removal, from Persia; it is even possible that the borrowing was direct through Arab dependents of the Sassanian kings, for Islamic teachings contain evidence of such direct influence, for example the Bridge of Doom (*el-Sirât*) to be traversed by the soul after death, and the judging angels are found in ancient Persian beliefs;[3] yet the "attached spirit" of Islam is far nearer in kind to the guardian angel of the Talmud than to the Persian protective spirit, whose name is the *fravashi*.

[1] With regard to the traces of the *ka* in modern Egypt, discussed in the same article, later accounts will be found in Miss Blackman's article in the *J. of the R. Anthropological Inst.*, LVI (1926), pp. 163 ff., and her book *The Fellâhin of Upper Egypt*, pp. 69 and 288. The accounts differ in detail from those reported to Professor Seligman and myself, but that is to be expected from different people and different districts; it would indeed be surprising to find a strictly identical conception entertained everywhere in the country on so vague a matter.

[2] An interesting survival to our days of this belief about pagan gods has been reported from Italy by C. G. Leland in *Aradia* (D. Nutt, 1899). In the *imprimatur* granted in 1571 A.D. for the printing of Camoens' *Lusiads* in Spain the decision of the Censor ends with the words "it being recognized... that all the gods of the heathen are devils." Mr. R. Lowe Thompson's *History of the Devil* has much to say on this theme and Miss Murray in her book on the European Witch-cult brings forward reasons for the theory that it was a real survival of ancient religious practices.

[3] See Nathan Söderblom (now Archbishop), "Les Fravashis," extract from *La Revue de l'Histoire des Religions*, v. XXIX, pp. 10 and 70.

The *fravashi* have been most fully discussed by Archbishop Söderblom, (*op. cit.*), who has dealt in a masterly way with the various theories to which they have given rise, and who concludes that in essence they were ancestral spirits, like the Indian *pitara*; these must be kept in good condition by offerings of food and clothes, corresponding exactly to the ancient Egyptian *pr. t-ḥrw*; it was their duty and delight to come to the help of the living, whether as communities or as individuals, in all the important or perilous moments of their lives. Moreover each person has his own *fravashi*, a privilege extended later to gods (like those of the Romans, with their *genii*), plants, animals and even things—and it cares for him all his life, especially before his birth as he lies inert in the womb. The Archbishop touches (p. 58, n. 4) on the points of resemblance between the *fravashi* and the *ka*, which have been further elaborated by Professor Elliot Smith;[1] they are indeed striking and the comparison adds much to the cogency of the arguments put forward for considering the *ka* a protective spirit. In one important point, however, the Egyptian belief has taken a different development from that of the Iranian, for whereas we find in Egypt strong evidence of identification of the *ka* with the placenta,[2] that is not to be discerned in ancient Iranian beliefs. The *fravashi* does indeed come near to that notion, being concerned rather specially with the birth and care of the babe and with the continuance of the family, so that Professor Elliot Smith has surmised that there was actual identification.

Let us take the two points in order, the origin of the *ka* as an ancestral spirit and its identification with the placenta, two postulates which may appear incongruous but which may, I think, be shown to agree together quite naturally. For the first theory we have the Iranian analogy given above, which is further re-inforced by the fact that the *fravashi* and the *ka* were both connected with food-supply, even etymologically;[3] a still stronger support is found in the analogy adduced from Africa by Professor Flinders Petrie which led to the conclusion that the *ka* was by origin an ancestral spirit with the same function of personal guardianship as the *fravashi*.[4] It remains to inquire how the *ka* came to be identified with the placenta. Here we find illumination in another African analogy, very pertinent: the Bakongo count the leopard as their first ancestor and also identify the placenta with that animal, holding it to be the re-incarnation of their totem-like forefather and therefore, as we may assume from the universally protective character of ancestors among primitive peoples, the guardian of the mortal with whom it came into the world.[5] It is also termed "the brother born at the same time" (Torday, *op. cit.*, p. 237), a name which brings us very close

[1] *The Evolution of the Dragon*, Manchester 1919, pp. ix–xi and 51.

[2] See Blackman, *Journal of Egyptian Archaeology*, v. III, pp. 199 ff. and 235 ff.; Elliot Smith, *op. cit.*, pp. 46 and 51; Moret, *Les Mystères Egyptiens*, 199–201. The important physical evidence is given by Professor Seligman and Miss Murray in *Man*, v. XI (1911), No. 97, pp. 165 ff.

[3] Söderblom, *op. cit.*, p. 58, n. 4. The feminine form of the word *ka* (*ka.t*) is closely connected with birth: may we possibly surmise that the bull who, as his determinative shows, is a symbol of generation, and whose name is Ka, was originally believed to partake mysteriously of the nature of the *ka*, and perhaps the cow, too, whose name, *ḥm.t*, has also another meaning, that of *ka.t*? The ancient Iranians invoked the "soul of the ox" as a god, sometimes using the term "*fravashi* of the soul of the ox" and sometimes, though rarely, "the *fravashi* of the ox" (Söderblom, *op. cit.*, pp. 56 and 59).

[4] *Ancient Egypt*, 1914, part iv, p. 162, par. 34.

[5] E. Torday, "Dualism in Western Bantu religion and social organization," in the *J. of the R. Anthropological Inst.*, v. LVIII (1928), pp. 236 ff.

to Egypt, where the placenta is still called "the other child" and holds a firm place in the popular mind as a vital entity.[1] In other parts of Africa also the placenta is the object of special attention; for example, among the Nubians, who take a small part of it with the umbilical cord and, making a little rush-boat, float it down the Nile by night with a lit candle—Professor Elliot Smith has lately witnessed the same proceeding in Java (verbal communication). Several examples from Africa are cited by Professor Seligman in "Man," *loc. cit.*

In one feature, the protection and maintenance of the family, including the matter of birth, the *ka* and *fravashi* seem close kin to the protective spirit of the ancient Romans, the *genius*, whose very name points to that original function; he, too, came from the body of ancestors, the *di manes*, a fact not appearing from literary sources for the early age of Rome but openly declared in later times. It has been contended that this was a process due to the development of individualism under Greek influence, but it is of far greater probability that the conception, apparently new, was in fact the ancient popular one finding its way at last into literature, just as the true character of the *fravashi* is much more distinguishable in the later Mazdean literature than in the earlier, with its purer orthodoxy of high philosophic gods, naturally opposed to the more earthy popular cult.

Similarly, the Greek *daimon* means mostly, in Homer, the divine power (*numen*), showing that the Greeks even thus early had gone far in rationalisation, yet even there the word has sometimes a personal sense, equivalent practically to "a god"; Hesiod, however, treating of subjects of every-day life, accounts the *daimones* as the souls of ancestors, and not of mighty lords of battle, acting as tutelary *genii*, and thus reflects what was doubtless the popular belief and the original one. Later literature makes them individual spirits, guardians and directors of persons, of whom the best known example is that of Socrates, and thus we see once more a popular conception rising into literature after long suppression from theological, or, in this case, rationalistic reasons, and we can safely, not withstanding Homer, accept the view that the *daimon* was essentially the equivalent of the Roman *genius*.[2]

Another form of protective spirit is the "personal god" of the ancient Mesopotamians mentioned in my previous article; his chief concern seems to have been to ward off the attacks of the many demons by whom these people were constantly obsessed, in which task he was sometimes defeated; it may well be conjectured, in view of the examples before us that he, too, had his beginnings as an ancestral spirit.

[1] Miss Blackman, *The Fellâhin of Upper Egypt*, p. 63.

[2] For detailed discussions see Hastings' *Enc. of Religion and Ethics, s.v.* "Genius," and J. A. Hild in Daremberg and Saglio's *Dict. des Antiquités Grecques et Romaines*, v. II, part ii, pp. 1468 ff. Hild shows how intimately the idea of the *daimon* was connected with all the phases of Greek life in their various developments, a feature which proves that it was a deeply-based element of their racial beliefs, and in no wise a figment of philosophical reasoning, as one might be led to think from reading Plato and his later expounders, such as Apuleius.

It was a Greek idea, beginning with Euclid of Megara, the disciple of Socrates, that two spirits attended each man, one good and one bad, a kind of Mazdeism derived perhaps from Oriental beliefs or reached by philosophical reasoning, such as that which convinced Xenophanes of the unity of the Divinity. This duplicating development provides an interesting parallel to that referred to at the beginning of this article, among the Jews and Arabs.

Thus we come to the cult of ancestors, the oldest of which we have record. It begins with the Mousterians of the Palaeolithic age who buried their dead ceremonially and with care, providing them with food and with implements for their use in the Otherworld, and this cult is still most widely spread through the world and often of great force.[1] We may infer that at some remote period there was grafted on to it the idea that individuals were placed under the protection, not only of the ancestors in general, but of one special one and that with time the idea underwent various developments of which some have been discussed above: in Africa it received an important accretion, originating probably in Egypt, where the individual ancestral spirit was identified with the placenta, coming into the world at the same moment as the mortal who was to be under his protection; it is thus quite intelligible that the *ka*, belonging to the ancestors, the Egyptian *di manes*, should on the person's death be found awaiting him in the Otherworld, where, as we see in the Pyramid Texts, the man just dead is said to "join his *ka*."

[1] It still has its traces with us, in All Saints' Day and All Souls'. In China and adjacent countries it is paramount, never having been smothered by invaders, as it was in Persia and India by the Aryans and their religious reformers,—though surviving strongly as a popular cult. Söderblom gives a moving picture of the cult in its domestic and intimate phase, pressed down though it was by the alien theology of conquerors, but when, as in China, it has crystallized into the official system of religion, it penetrates most thoroughly into all the business of life, domestic or national, and is often the largest element contributing to mould its forms for this—see the enlightening study by Bouïnais et Paulus, *Le Culte des Morts* (Musée Guimet, Bibl. de Vulgarisation) treating of Annam, a cultural offshoot of China.

G. D. Hornblower.

BETWIXT EGYPT AND NUBIA.

Five thousand years ago, the boundary between Egypt and the Sudan was fixed where now lies the little village of Faras, twenty miles north of Wadi Halfa and though, during the Roman occupation of Egypt, the boundary was withdrawn some two hundred miles northwards to Assuan, nowadays Faras again marks the frontier between the two countries.

Within an area of less than two miles square are to be found flint and quartz weapons and implements of the stone ages of fifteen thousand years ago; Ancient Egyptian temples; an Ethiopian walled town; a Roman fort; early Christian Churches and anchorites' caves; an Arab stronghold; a Turkish citadel; a Dervish outpost; and spent cartridges from British rifles. It is hardly possible that a day could be more profitably spent than in exploring the varied interests of Faras.

Most of this area was worked by Professor Griffith's Oxford expedition in the seasons 1908–1912 and, of the valuable finds, the greater part was retained for the museums at Wadi Halfa and Khartum, though some were sent to London and Oxford. Since then the locality has been very little visited, as it is not a regular stopping place for the river steamers. The best way to make the excursion, is to hire a private steamer from Wadi Halfa, for there is hardly a single mile between Halfa and the frontier that is not full of historical interest and natural attraction.

Arrived at Faras, it will be best to tie up at the west bank, exploring this side, where there is most to be seen, in the morning, and in the cool of the evening crossing the river and doing the east bank. You start the day under the happiest auspices. The sun is shining with the genial warmth of an English summer's day yet from the desert blows a clear cool breeze with the exhilaration of a spring morning. From the deck of the steamer you see the refreshing green of the narrow strip of herbage with which the bank is sown, topped by tamarisks and majestic palms, while the water-wheels, worked by patient oxen, are creaking at their homely task as they have done down the ages. You mount your donkeys and ride off, preceded by your guide in his long black galabieh, walking barefooted, and carrying incongruously enough in the blazing sunshine a candlestick, for which foresight you bless him when you come to the rock dwellings that were the living tombs of anchorites who foreswore the light of day. Riding northwards along the river bank for about a mile you reach a hill, on the slope and summit of which are the ruins of a Coptic monastery and Church. The ruins compare unfavourably with what is seen later on for they are largely buried in sand, but nevertheless give a good idea of the general scheme of Coptic building. As a rule, the materials used were burnt brick, sun-dried mud brick, and undressed stone. Hewn stone was only used when it was taken from Egyptian temples; against the looting

of these there seems to have been very little scruple. It is strange to see Egyptian hieroglyphics ornamenting a Christian Church. The walls are built of mud-mortared stones up to eight or twelve feet, above which the plan is carried out to a finished height of thirty-five or forty feet in mud brick, in which you notice a generous proportion of chopped straw. There are practically no traces of timber, the roofs being formed by vaulting or domes in mud, while the arches of cloisters, aisles, and windows are either of burnt or mud brick. Outside, the walls are of the unrelieved dun colour of mud and stone, but inside all is whitewashed, and on this wash are still to be seen traces of painting, sometimes formal designs and sometimes figures of saints. Everywhere, within and without, the ground is strewn with pottery, for this was the chief and best handicraft of the period, and there have been found countless water-jars, lamps, drinking-vessels, and plates, many of them decorated with pictures of birds and animals, the ornamentation being usually black on a red ground, though a plain white design was not uncommon.

The northern Sudan was Christianised at a very early date by missionaries sent from Alexandria, the centre of Christianity in Egypt, and by the sixth century there were two firmly established Christian kingdoms, with capitals at Dongola, and at Soba near the modern Khartum, which flourished until the fifteenth century when they succumbed, partly to inroads from the desert Arabs and partly to internal dissension. The Christian remains at Faras are mostly Coptic, dating from the seventh to the tenth centuries. By the third century there were thousands of monks who had retired to the solitude of the desert, partly for a real desire of lonely meditation and partly driven by the Roman edicts against Christianity, but it was after the Moslem conquest of Egypt in 642 that there was the greatest influx, into friendly Nubia, of those who fled south rather than abjure the tenets of their faith.

Turning your back on these ruins, and striking inland from the river for a mile or so, you reach a hill into which are tunnelled a series of rock dwellings that have been the homes of the living and of the dead (Fig. 1). Each dwelling is cut as a series of three rooms, about twelve feet square by seven feet high. They face east, so that the rising sun shines straight through the doorway down the whole length of the three chambers, to the innermost wall. They were made, with customary patience, by the Ancient Egyptians, as tombs for local princes and notables, though never completed. Later on they were occupied by hermits and are generally referred to as "Anchorites' grottoes." By the light of your candle you will see that the walls of the first chamber, which was the chapel of the recluse, have been plastered and whitewashed in the Christian manner, and are covered with pictures of saints, with formal designs like aces of spades in a diamond pattern, with inscriptions in Greek and Coptic, and, at a date obviously long after the monks were dead and gone, with scratched drawings of boats, animals, and birds. The saints are mostly shown mounted on long-tailed steeds for here, as in general throughout Nubia, the representations are nearly all of the Church militant, St. George and the dragon being a particularly favourite subject. The inscriptions are of creeds and prayers so arranged as to look like framed texts or the pages of an illuminated manuscript, and are mostly the work of one Theophilus, who lived here early in the eighth century, and whose legacy includes his own private prayers and, strangely enough, written in Greek characters the famous Latin

palindrome—"Sator Arepo tenet opera rotas"—which he seems to have written as a charm at the head of his bed. This bed is a stone coffin in which the monk slept when he was alive and in which he was buried when he died. Through the floor of the middle room has been sunk a deep shaft which the guide will tell you is a well, but which was no doubt a grave, though whether of Ancient Egyptian or Christian is not clear, as this form of tomb is common alike to both periods.

Two hundred yards or so to the south-east are fallen stones, covered with pictures and hieroglyphics, that mark the site of an Egyptian temple, and though so little of the temple remains, you can easily imagine, standing on the spot, the pomp and pageantry of the Egyptian worship, and contrast it with the picture of the chastened recluse telling his beads or saying his prayers in the grotto you have just left.

Continuing a short distance southwards, you come to a pair of twin churches standig side by side, which are built to what may be called the standard Coptic pattern of the eighth century. Though small, they are beautifully proportioned and are most interesting. You can reconstruct them in the mind's eye and people them again with ascetic and devout monks. Except that the greater parts of the roofs have fallen in, the churches, though of mud, still remain substantially as they were built, over a thousand years ago. The design is a nave about eighty feet long, thirty feet high, and fifteen feet wide, connected with two side aisles, each eight feet wide, by arches that are a compromise between the pointed and rounded styles. The walls are some four feet thick, and the roof is in the form of three mud vaultings over the nave and two side aisles. The east end is in the form of an apse with three niches for figures of saints, and is flanked on either side by stone columns that were probably taken from Egyptian temples. At the west end are mud steps leading up to what must have been a tower or belfry, and above the west door it looks as though there were a large window in the form of a Coptic cross. Inside, the whole of the church was white-washed and there are still to be seen, on the walls, fragments of the paintings of religious subjects that formed the decoration. These churches are practically always built on platforms of rock in which the neighbourhood abounds, and a common feature is a shaft which, as far as can now be seen, was some fifteen or twenty feet deep and was generally cut near the east end. At the foot of the shaft are two or three tiers of narrow chambers just large enough to take a coffin, and resembling catacombs; it would seem that abbots and the more important people were buried within the churches rather than in the cemeteries.

Some may find it difficult to believe that mud buildings could withstand the ravages of time, yet there are, in the Nile valley, mud walls of the iind dynasty still standing to a height of thirty feet, though nearly five thousand years old. The reason is that in this part of the world it may not rain for years at a time, and then only a slight drizzle. A great danger to the preservation of these ancient monuments is that of injury by local inhabitants, for the old straw-bound mud bricks make most excellent manure. Though the churches have suffered from depredations on this account, such spoliation is now strongly discouraged.

Just south of the two churches is the boundary between Egypt and the Sudan, marked by a sign-post surmounted by a large iron broad arrow out

of which is cut in the northern half the letter E and in the southern half the letter S, there being a similar boundary mark on the other side of the river.

Immediately behind the boundary mark is a large cemetery which merits attention, for in it are graves some of which are nearly three thousand years old. The earliest graves are those of the Ethiopians who ruled the whole of Egypt and the Sudan twenty-seven centuries ago. Even in those days Faras

Fig. 1. The Anchorite's Grotto.
Fig. 2. The Citadel of Faras.

was a large and important settlement though, after their conquest by the Assyrians, the Ethiopians fled south and carved out for themselves another flourishing kingdom round about Khartum. The Christians, fifteen hundred years later, used the same cemetery. The Ethiopian and Christian graves are identical in form, consisting of mud brick vaults about eight feet square. On being opened up, there would be the difference of funerary equipment of the two periods. In the midst of the cemetery are the tumbledown walls of what must have been a Christian chapel where the burial services were held.

Adjacent to these old graves is the Mohammedan cemetery of the present-day village of Faras, to which as often as not—particularly on a Friday—you will see a funeral procession winding its doleful way. The modern graves are merely shallow holes in the ground with large stones, one at the head and one at the foot; if the interment has been recent, a crude white flag in the form of a fluttering rag on a stick marks the spot. On the grave you will notice palm leaves or corn stalks and a gourd of water, symbolic of provision in the other world for the departed. Perhaps the grave will be covered with pebbles, though this is not common to all tribes; it means that prayers have been said over the grave,—the confession of faith, "There is no God but God," a pebble being dropped every time the prayer is repeated.

On the southern fringe of the cemetery is the site of what must have been a comparatively large Egyptian temple, for though the remains are not imposing, there are still to be seen the foundations of fifty huge stone columns, each about five feet in diameter, and arranged in five equidistant parallel rows. In this neighbourhood, nearly everything has painted on it an English number, clear evidence of the methodical way in which the archaeologists of twenty years ago conducted their operations.

Continuing in a southerly direction and bearing towards the river, you encounter a strange group of mud buildings, circular in form and with domed roofs, obviously too small for houses. These were potters' kilns—generally spoken of as the potteries—and, to judge from the number of potsherds strewn for miles around, the output of the kilns was enormous. In the kilns were found many tools and appliances, even the seals and stamps of the potters together with examples of their handicraft in all the various stages of manufacture—from the lump of clay to the baked and finished article—in pottery and also in fine quality of glaze.

Adjoining the potteries is the greatest glory of Faras—the citadel, a walled rectangular enclosure in which is littered *débris* of all ages (Fig. 2). The wall, which can still be traced for the greater part of its mile-long perimeter, standing in places to a height of eight feet, was very solidly built of dressed stone in the Ethiopian period twenty-seven centuries ago, though within the bounds of the enclosure are remains of every age from the xiith dynasty to the present day. Inside the walls, the ground slopes up in the form of a hill about a hundred feet high which is of commanding position on the river bank and would appear to have been fortified from the earliest times. The Ancient Egyptians, in fixing their southern boundary at Faras, planted a fortified outpost here which was no doubt rebuilt and strengthened a thousand years later in the xviiith dynasty, when a chain of forts—within signalling distance of one another—was built all along this part of the Nile valley. The site was in turn defended by the Ethiopians who built the massive surrounding stone wall; by the Romans who greatly strengthened it as a bulwark against the threatening Nubians; by the Arabs during their conquest of the Sudan in the seventh century; by the Turks in the middle ages, when Egypt became a Turkish Pashalik and the Sultan had ambitious schemes of an African Empire; and lastly by the Dervishes in 1889 when under their brave and able chieftain—Wad en Negumi—they attempted to invade Egypt, but were annihilated thirty miles farther north at the battle of Toski. In addition to the traces of military occupation there are also, within the enclosure, remains of two Egyptian

temples, and of several Christian churches, one of which was built very unusually of stone: the enclosure, like the rest of Faras, was occupied by monastic communities from the viith to the xvth century. Of the temples there are very considerable remains in the form of red granite columns, presumably from the quarries at Assuan as there is no such granite hereabouts, and fragments of hewn stone, of all shapes and sizes, with very clearly cut hieroglyphics. The Christian churches were built wherever there was room in the

Fig. 3. The Stone Church.
Fig. 4. The Hat-hor Rock.

citadel and were of the stereotyped pattern in rough stone and mud. The stone church seems to be the only one of its kind in the neighbourhood (Fig. 3); it is planned in every respect like other Coptic churches, and decorated with paintings of saints; yet the fact that the stone is of the same kind, and is carefully hewn and joined exactly in the same way as that forming the enclosing wall, would seem to argue that this church is of the same period as the wall. Perhaps the building was originally an Ethiopian temple, on the lower courses of which the Christians superimposed their customary church of

mud, for it is only the stonework that now remains, displaying a craftsmanship far superior to any building usually associated with the later periods. The enclosure with its towering citadel must have been a very strong military outpost and, as far as can be seen now, there was only one gateway, a fine rounded archway, through which there was just room for a chariot to pass. It was covered on the inner side of the wall by a mound or blockhouse, which would have made any attempt at a forced entrance a very hazardous proceeding. The citadel is now inhabited by villagers who have converted odd corners into rather ramshackle dwellings, rather than build, and it is incongruous to see here and there, embedded in the mud walls, stones inscribed with Egyptian hieroglyphics and Christian symbols.

A quarter of a mile southwest of the citadel is an isolated rock known as the Hat-hor Rock (Fig. 4) in which was cut a memorial niche to the local governor of Ramesside times, whose epitaph is still to be read. This niche was, later, the home of a Christian recluse like the Anchorite's Grotto farther north. On the top of the rock was a Christian church, which in such a position must have been very imposing; nothing of it now remains, though it can clearly be traced where the various columns stood. When Faras was excavated twenty years ago, there was still to be seen, near the Hat-hor Rock, the ruin of a large Ethiopian mud palace but since then this has disappeared, probably as a result of the activities of the sebakhin before the present restrictions were enforced.

The whole of Faras has by no means been thoroughly excavated; possibly archaeologists will turn their attention to this neighbourhood again, in the near future; though the visitor might by good fortune pick up an Egyptian scarab or a few beads, such finds are rightly the property of the government, and any souvenir-hunting is looked upon with a disparaging eye by the village policeman who closely attends you in your peregrinations!

On the way back to the steamer, you will be as deeply interested in the life of present-day Faras as you were in the remains of bygone ages, for the whole two miles that you have traversed is interspersed with mud and straw houses. On your right is the Nile, sparkling as blue in the sun as a summer sea and, along its banks, narrow cultivation of beans and lentils topped by a row of sentinel palms, with the primitive water-wheels and water-buckets pouring out their meagre streams of life-giving water, while on your left are all the varied activities of native domestic life. The people hereabouts are inclined to superstition, for above the doorways of the houses you will see, embedded in the mud walls, china plaques or saucers that bring good luck and keep away evil spirits, while the women folk often wear gold horse-shoes on their breasts. You meet only women and children, for the country is very poor and the men have all gone to Egypt or to other parts of the Sudan where they earn good wages as hotel or house servants, which they spend almost entirely on jewellery and other articles of feminine adornment. The women are more Egyptian than Sudanese in dress and appearance, and wear their long black flowing robes, and loose red trousers gathered in at the ankle; they go about their work among the crops on the river bank. They carry all the wealth of the household on their persons, being laden with gold ear-rings, nose-rings, and anklets, while in the hundred thin plaits of their hair are woven glass beads of various colours, and on their wrists are bracelets of gold, silver

or coloured glass. This display of wealth is very surprising and its explanation is rather curious. Mrs. Mohammed is not always, as is often supposed, the downtrodden and helpless chattel of her lord and master, but can be as exacting as any imperious western beauty. She sees that her husband spends his money, if on apparel and adornment for herself so much the better, but spend it he must for if he saved it he might arrive at a state of mind that would persuade him to take to himself a second wife, and as she can deliver as

Fig. 5. A Church in two Countries.
Fig. 6. A public Fountain.

effective a curtain lecture as anyone else, her husband—like many another—sacrifices quite a lot for the sake of peace and quietness! You will be well advised not to try and take a photograph of these women folk, for the comely ones go about in groups under the watchful eye of a beldame who will annihilate you with her shrewish tongue, fearing, so she says, that the photograph will fall into the hands of the husbands who might conceivably misconstrue its purport, though more probably she is afraid of the evil eye of the magic box of the camera!

We cross the river to explore the eastern bank. The villages straggle along both banks; the western village is named Faras and the eastern is Adendan. Donkeys are not necessary on the east bank where the sand is firm and walking is both easy and, in the cool of the late afternoon, delightful. There are two Christian churches at Adendan, one, about a quarter of a mile from the river, exactly resembling the twin churches already seen at Faras; the other, some half a mile farther inland, is built entirely of mud; both are in excellent state of preservation. The church near the river is situated in two countries (Fig. 5), for over its western doorway is the Egyptian-Sudan boundary mark, the counterpart of the broad arrow on the western bank, while if you stand at the east end of the church and look down the length of the nave you see through the west doorway, right across the river, the boundary mark on the other side.

Walking northwards from the churches into Egypt, past two old Mohammedan cemeteries and a straggling line of deserted mud houses, you reach the prosperous-looking village of Adendan. These old cemeteries and deserted houses are not uncommon in this part of the country, the reason being that the soil is poor and soon exhausted, after which the villagers move on and build themselves new houses, a very simple affair when the only materials required are earth and water for mixing into mud bricks and plaster. There is much more cultivation at Adendan than on the other side of the river and the crops of beans in flower are most refreshing. At the entrance to the village is what appears at first sight to be a sheikh's tomb, but proves to be a public drinking fountain, a feature of village life not often seen across the border in the Sudan (Fig. 6). The fountain consists of four or five large pots of porous earthenware, standing in the cool shade of a deep whitewashed mud arch, surrounded by a paved courtyard. Situated in a grove of feathery tamarisks, it is a happy institution, affording as it does to the peasants working in the fields a little open-air club where they can foregather in the heat of the day to refresh themselves with a draught of cool water and exchange local gossip.

Returning to the steamer after a full and happy day, the crown is set upon your content by the enjoyment of one of the most beautiful sights this earth affords—an African sunset—in which river and desert and hill, flushed a delicate rose that is flecked with purple shadow, all too fleetingly change through every shade of autumn leaves to the jewelled dusk of night.

A day at Faras by no means exhausts the possibilities of the neighbourhood, for the reach of river between the First and Second cataracts is in many ways the most attractive, and certainly the richest in varied interest, of all the Nile Valley. There are flints and fossils, and near Wadi Halfa rock-pictures that are very ancient. There are scores of temples, churches, and fortresses, for this region was, at one time, the arena in which mastery meant the Empire of the World. You may land almost anywhere with the hope of making discoveries for, though most of the known sites have been more or less completely explored, there are without doubt many other finds yet to be made which will add more than one chapter to the book of our knowledge of the ancient east.

Nature however is very whimsical and, until you acquire wisdom from experience, leads you on many a wild-goose chase. You see a hill that looks like a pyramid—as so many of them do—in fact it is supposed that these little

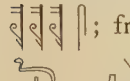
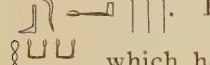
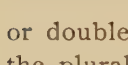
isolated hills inspired the pyramid tomb, and furthermore you are sure you can see through your glasses a doorway or a niche in the eastern face, and off you go full of enthusiasm. What looked in the desert air like a walk of a few hundred yards resolves itself into a tramp of two or three miles but you are buoyed up by the sight of broken pottery, and fragments of curiously coloured stones, that look like bits of jade, amber, or tortoiseshell, only to find in ninety-nine cases out of a hundred that it is only a hill after all—though such is the fascination of the country that you are never discouraged and are always confident that the hundredth chance will be yours!

There are halcyon days to be spent cruising on the Nile when life is one long joyous thrill. You encounter all kinds of craft from the tourist steamer to the little felucca, white and graceful as a river bird. There are weird vessels, half steam and half sail, that look like huge slave dhows and are engaged in the local carrying trade, and there are majestic sailing boats that might well be Roman galleys—with prows like a swan's breast—and if you speak Arabic you can talk with the dignified local sheikhs or the simple and courteous peasants and learn a little of their homely joys and destiny obscure.

J. H. Dunbar.

REVIEWS.

The Plural and Dual in Old Egyptian. By Raymond O. Faulkner. Bruxelles (Fondation Reine Elisabeth), 1929, pp. 70.

Mr. Faulkner has made a detailed study of the confused and confusing orthography used to express the ideas of plurality and duality in the early stages of the Egyptian language. As might be expected when a study, such as this, is undertaken by an expert, many interesting points emerge. Mr. Faulkner divides his subject into four sections, nouns, adjectives, demonstratives, and verb-forms. As regards nouns, he remarks on the fact that the singular was, in primitive times and in later archaistic texts, often used also for the plural; and suggests that the common writings and are not abbreviations but are true survivals of what he calls "disguised plurals." He gives also an interesting explanation as to the use of the singular in Egyptian where a plural would be expected in English. Thus in "mouth(s) of the gods" he suggests that "to the Egyptian the writing of such nouns in the plural might imply that the individuals concerned had more than one mouth." He goes on to note that the plural with genitival qualification is often used with great, almost dramatic, effect; as in "He [the King] has seized the hearts of the gods," where the plural indicates that the King seizes as many hearts as there are gods. Mr. Faulkner is of opinion that simple ideograms are not abbreviations but are the original form of writing the word, the repetition of the ideogram representing the plural. Occasionally an alphabetic sign is added as a phonetic complement, as in  ; from this it is but a short step to the complete spelling out, as in  . I think however that he has misunderstood the meaning of , which he calls "an exceptional plural" (p. 19), but which appears as its root-meaning to consist of two words  "To smite" and "Spirit, or double"; the compound word means a magical charm, but the writing of the plural would be influenced by the fact that the second member is a complete word in itself. Another interesting point, which Mr. Faulkner notes in the writing of plurals of nouns, is that the phonetic ending belongs properly to purely phonetic writings, and that its occurrence with ideograms and repeated phonograms is secondary. The section on adjectives is important as explaining the difference in the writing of nouns and adjectives: "Since an adjective stands not for an object but for some quality inherent in that object, it lies in

the nature of things that it cannot be represented in hieroglyphic by a picture or ideogram, but must be rendered with signs used purely phonetically; in other words, an adjective cannot be drawn but must be written." Consequently the plural and dual of an adjective must also be expressed phonetically. The feminine plural is never written, either in the true adjective or in the nisbe-adjective; the writing for the plural is the same as for the singular. This is in contrast with the writing of the feminine dual adjective, where the appropriate termination is fully written. Egyptian participles follow the same rules as the true adjectives, so also do the genitival and relative adjectives. Demonstratives are in a class apart as regards the formation of the plural, which is done by means of prefixes; in the masculine is prefixed to the stem, *e.g.* sing., plur.; in the feminine is the prefix, *e.g.* sing., plur. The duals in both genders can be only be deduced from later examples. Mr. Faulkner has, however, tabulated the forms of the demonstratives, showing the earlier and later methods of expressing number. The verb-forms, which show the use of number, are the participles, *śḏm-tí-tí*, imperative, and the old perfective (pseudo-participle). The book is published in lithograph, and Mr. Faulkner is to be congratulated on his clear handwriting of both English and hieroglyphic. The whole volume shows a vast amount of research and careful study, and Mr. Faulkner bids fair to become one of our chief philological scholars. The book is a fine piece of work.

M. A. Murray.

The Sumerian Tablets in the Imperial University of Kyoto. By Yomokuro Nakahara (Tokyo, The Tôyô-Bunko, 1928).

Mr. Nakahara has the distinction of being the first known Japanese Assyriologist, and this is his maiden work. In a preface to it, Professor Hamada relates how the study of Sumerian was first introduced to Japan in 1910 by Professor Sayce, and how the late Dr. C. J. Ball gave to the Imperial University of Kyoto the small collection of tablets now published in this book. Nearly all are specimens of the account tablets from the great find at Drehem, now dispersed among the museums of the world. They thus belong to the most numerous, though by no means the best understood, class of Sumerian documents, and Mr. Nakahara is to be congratulated on the general success of his translations, though he would no doubt be the first to admit that he has still something to learn about these difficult texts. A Chinese or Japanese student has certainly a preliminary advantage in learning Sumerian, owing to his familiarity with a script which has some principles in common with that invented by the Sumerians. Not very much is gained, however, by the attempt to fit the Sumerian writing into a classification of signs devised by Chinese scholars, which the author here makes in his introduction. The copies of the texts are generally good and clear, and the photographic plates excellent.

C. J. G.

P'i-tzu-wo, Prehistoric sites by the River Pi-liu-ho, South Manchuria. Archaeologia Orientalis I. (The Far-Eastern Archaeological Society, Tokyo and Kyoto, 1929.) 4to, 75 pp. Japanese, 39 pp. English, 41 + 68 plates.

Professor Hamada is flying high with his school, and has produced a magnificent volume as the beginning of a series of Oriental Archaeology. Long may such a series last, and be a stimulus to Europe to issue such full and finely illustrated accounts of excavation. In the foreword the work of the staffs of Japanese and Chinese museums and Universities is acknowledged, but it has fallen to Prof. Hamada to co-ordinate the whole of it, write it up in Japanese, and make the English summary here issued. We cannot thank this scholar enough for giving us the English version of his works, which makes them accessible to Europe. In the Japanese text there are 41 plates and blocks which should be consulted. These supply sections and a stratigraphical table of finds, all with English equivalents: implements and pottery forms, patterns on pottery, metal vases, coins and knife money: The 68 plates are fine collotypes of views and objects. Some plates of painted pottery are full size, half of exterior, half of section, and the section coloured to show the texture of the ware.

The site of the excavation was on the Pi-liu-ho river in the Liao-tung peninsula, half way between Korea and Pekin. The settlements were on a promontory and an adjoining island. The period is in late neolithic and eneolithic culture, at about 300 to 200 B.C., according to the coins associated on the mainland, and purely neolithic on the island. The knives and other implements were made of slate, schist, or gneiss. Bronze arrow heads were all triangular Asiatic types, with rather curved outline; most were solid triangular, a quarter of them had thin blades. There was part of a cross-bow. Iron was used for axes and agricultural tools. Two skeletons were found in graves, and very full measurements of these are given by Prof. Kiyono and friends, in German text. Dr. Saito reports on a piece of cast-iron blade of a hoe; it contained over 4% carbon, an eutectic alloy which has the lowest melting point.

Another series of volumes is started as "The Oriental Library," Toyo Bunko. Beside the work on Sumerian tablets reviewed by Mr. Gadd above, there is another part, No. 2, 145 pp. on the Arab trade with China, based on an account of one of the superintendants of shipping P'u Shou-kêng: another paper is on Sogdiana, and the Chinese references to Russian Turkestan. In many ways, therefore, historical research is being vigorously developed where it is most required, to clear up the early history of Asiatic civilisations, which had so much influence on Europe.

JOURNALS.

Annales du Service. XXVIII.

Sélim Hassan.—*Inscription sur le socle de statuette.* This was for a prophet of Tehuti, named Tehut-ar-dus born of Peduneit born of Nos. It is probably Persian or later. The peculiarity is the elision of signs where they would be repeated, such as prophet of Tehuti (Tehuti) ar-dus.

Daressy, G.—*La trouvaille de Sen-nezem.* This fine untouched tomb at Deir el Medineh was cleared out by Maspero in 1886, without any plan or record. M. Toda who was present drew up some account of it. For lack of space, Maspero only kept the finest objects, and sold off the rest to the Metropolitan Museum of New York. M. Daressy made a list, but has since obtained from Mr. Winlock a more complete register, which is here published.

Daressy, G.—*Un poids de Tell Oumm Harb.* A granite weight, of the domed-top form, was measured by M. Daressy and estimated at 218 kg or 336,000 grains. This does not fit any likely multiples of units; 2400 *deben* is never found elsewhere, 1600 *beqa* is more likely, as 40 *beqa* is often found. But as the gauging of such a figure is but approximate, the dimensions being only to the nearest centimetre, the weight may easily be 2% different and the specific gravity may be 1% from what is assumed. Thus the weight is between 326,000 and 346,000 grains, and this would well include 2500 *deben* of 1380, which is within frequent variations.

Engelbach, R.—*The so-called Hyksos monuments.* This important article begins with quoting Dr. Capart's summary of the various opinions about the black granite sphinxes and heads. The conclusion of M. Daressy (see *Anc. Eg.* 1920, 105), that all the Tanis monuments were stolen from various temples by Ramessu II for his new capital, is fully adopted by Mr. Engelbach. The reasons stated by Dr. Capart for a date before the ivth dynasty are quoted. They are, that the sphinx is an immature form of the later sphinx type, and the mane is in large locks of hair. Then the heads of captives lately found at Saqqareh have been quoted as parallels, but Mr. Engelbach rightly says that they are different. The details of the Tanis figures have been stated; (a) the little locks of hair on the fish offerers and the Ludovisi bust, like those on the red granite kneeling figure of iind dynasty, but such are also found in Middle Kingdom statues. (b) The beard of the fish offerers is like that of Hierakonpolis ivory figures but differs in detail of treatment. (c) The locks of hair of the fish offerers and the Fayum bust are like those on the archaic limestone statue of Hierakonpolis. Other details are even less decisive.

Next, the material, very dark grey, or black granite is usual in the xiith dynasty, but not found in royal statues of the Old Kingdom. The forms of the uraeus on the head, of the ivth to xiith dynasties, are illustrated. The form of the gold uraeus of Senusert II is omitted, but this is important, for it is the earliest dated example of the simple form with two bends, as found on the Tanis statues. The other examples of this type of uraeus are those of Senusert III.

Another criterion is the form of the eye; in the Old Kingdom, the outer corner has the lids meeting in a point; in later work, the upper lid is stated to pass over the lower. Such is the case in the Tanis statues. The form of the head-cloth on the Bubastis colossi is also stated to be unknown in the Old Kingdom.

The proposal of M. Golenischeff is then considered, that the figures are all of Amenemhat III. Finally, Mr. Engelbach states that he concludes that all of these figures are either of Senusert III or Amenemhat III.

Now we may note that it is very remarkable that, in all these discussions, the portraiture as a whole is disregarded,—is even defied. The recent collection of photographs of the xiith dynasty by Dr. Evers in *Staat aus dem Stein* is reviewed in our last number. From that book it is more practicable than before, to take into account the physiognomy; the conclusion is that the Bubastis colossi are of Senusert I, and the best-known of the Tanis sphinxes. One or two other sphinxes of very different features appear to be of Amenemhat II, and the fish offerers have a characteristic of Senusert III. Certainly not one of these faces could be taken for the same person as the Hawara statue of Amenemhat III. The "lumber-room" must be sorted out, and the contents put in their appropriate places.

The resemblance of the Tanis sphinx to the Galla race (*Ancient Egypt* 1920, 105) falls into its place. The Uah-ka family of the xth dynasty at Qau had tombs of the type of Nubian temples, unlike any tombs previously known. They were ancestors of the Senuserts, and it must have been an heiress of that race who married Amenemhat I of the fellah type; their son Senusert I carried on the Galla type, and founded the xiith dynasty. Thus Manetho's statement that Amenemhat was of the xith dynasty is now justified by the portraiture.

Lefebvre, G.—*Petits monuments du Musée du Caire.* A stele from Dakhleh of the time of Vespasian, 78 A.D. The figures are of Shu, Tehuti and Nehemt-ouyt, and a Greek inscription states that the stone is "the place occupied by Apollonios son of Petenephotes and his sons." This stele was found at a small temple, twenty kilometres south-west of el Qasr. The *topos*, place, of a family here must be similar to the "place" of Aristius Saturninus at Koptos, inscribed on a small tank of stone. Other little tanks were in the Koptos temple, one with the outline of a foot incised in it (*Koptos* xxviii). These all seem to have been for the religious ablution of the worshipper. The "place" was like a private pew in a church.

A Byzantine inscription at Aswan relates to the building of the rampart which defended Syene. An official of Esneh was sent up for this, which suggests that the "wall" here named was the great boundary wall of the frontier, and that all the nomes above Thebes had to share in this defence.

Dedication on the base for a statuette, to Antaios, by the son of Antaios the prophet Apollophanes.

Keimer, L.—*La représentation exacte d'une feuille de Nymphaea Lotus.* The leaf of the usual blue lotus has a smooth edge, that of the white lotus a crenated edge. This latter form is shown in a bunch of lotus hanging over the arm of a girl carrying offerings, in a scene of about the xxxth dynasty, no. 29211 in Cairo Museum. Another instance of this form of leaf—put with the wrong flower—is figured in N. de G. Davies, *Two Ramesside tombs at Thebes*, pl. xxx.

Borchardt, L.—*Ein Bildhauermodell aus dem frühen alten Reich.* This calls attention to a sculptor's trial piece at Cairo. On one side is a king in *sed-heb* dress, with a flail and very early form of crook, also three *ba* birds finely carved: on the other side a king's head with the red crown, and features which are compared with those of Sa-nekht and Zeser. The ribbed form of the crown is not seen elsewhere, and may have some reference to the mode of forming it; yet as the much older form is the cap and feather (*Naqada*, li, 75) which had been entirely forgotten when this trial piece was cut, the ribbing is probably only a decorative freak.

Jéquier, G.—*Fouilles exécutées dans ... la nécropole Memphite*, 1927–8. Tombs of the vith dynasty have been cleared to make a sterile zone for dumping from the Pepy temple. In the middle of the vith dynasty there seems to have been a transformation of the tomb system; instead of having the figures of offerings in a chamber accessible to the living, the offerings are placed in the sepulchral chamber. (An example of this type is in *Dendereh* VA, Adu 1.) Many of the persons buried in this cemetery are named in the court service of the pyramid of Pepy II.

The funerary temple of Pepy II has been disclosed, and a plan is here published. It is of the same essential parts and arrangements as the temple of Sahura, but with many more store rooms around it.

Hakim Abou Seif. *Deux sarcophages à Touna el-Gebel.*

Sami Gabra. *Un sarcophage de Touna.* These accounts of the removal and copying of a sarcophagus describe one of the xxvith dynasty, for Aohmes the high priest of Tehuti, son of Psemthek and Taza. It is of anthropoid form, of fine white limestone, with 21 figures of the assessors on each side. It has the scene of the Hapi bull bearing away the mummy. This scene is discussed, and seven other examples drawn for comparison.

Firth, C. M.—*Excavations ... at Saqqara*, 1927–8. The great tomb on the south side of the Zeser enclosure was further examined. The whole of the filling of the great shaft was removed, to reach the granite chamber at the bottom. This chamber, when reached, was found to be like that in the Step pyramid, having a round entrance closed by a granite plug, made in two vertical halves. The chamber inside was only 63×64 inches, and 52 high, in fact a sarcophagus rather than chamber. What kind of burial could be put in such a space? Was it contracted burial? Zeser belonged to African immigrants, did they bury contracted? Yet the gilded canopy-poles, carrying-bier, and all the offering jars show that a burial did take place here. Mr. Firth suggests that the *teknu* burial was placed here (*Anc. Eg.* 1923, p. 47). The tile lining of

the chambers in this tomb is complete, while those in the pyramid are unfinished. The upper chamber over the granite chamber is 120 × 64 × 64 high so that it would fitly hold a coffin of the usual size. Yet there is no sarcophagus. But with such a chamber, what was the use of the granite creep-hole below?

Further examination of the Step pyramid led to a search for any internal passage connected with a filled-up east entrance. A passage, not fully cleared by Perring, led to another blue-tiled room with three steles of Zeser, similar to those in the great south tomb. Two of the steles had been used for drawing lessons, as they bore lines squaring them up for purposes of copying. This was in Saite times, after they had been injured. A different kind of blue tile, found in the rubbish, suggests that there is yet an older chamber somewhere below.

Lauer, J. P.—*Étude sur quelques Monuments de la III^e^ dynastie.* This account deals with the architecture of the chapels along the south side of the Zeser enclosure. It is a region which contains more architectural detail than other sides; all the fallen blocks have been exhaustively tried for junction with others, and thus their original scheme has been traced. There are excellent drawings of restorations, and the limits of uncertainty in the height are stated, which gives confidence in the treatment. A small temple, 75 × 29 feet, is the earliest example of a building with torus-roll up the corners. The fluted columns were 21 ft. high, but engaged and not free-standing. The courses were only about 8 inches thick, and the limestone rather brittle, so the idea of a free-standing column, over seven diameter high, distressed these earliest architects, and every column in the place is at the end of a short supporting wall which joins it to a back wall. Each of the forms of blocks which serve as evidence for reconstruction are detailed here.

A large court, supposed to belong to *heb sed* ceremonies, is 310 feet long and 60 feet wide, with a dozen small chambers along each side. The details of re-construction of the plan are fully stated, and throughout this article there is a refreshing contrast to the fanciful treatment too often followed.

Chevrier, H.—*Rapport sur les travaux de Karnak* (1927–8). The work at Karnak this year was on the iiird pylon, the column of Taharqa, temple of Khonsu, and Hypostyle Hall. The heart of the pylon is being entirely removed, and the sides propped up, meanwhile. In it were found blocks of Tehutmes III, IV, Amenhetep I, and many structural pieces, a fine head of a king's statue, 39 blocks of the chapel of the queen of Tehutmes III (making 261 in all) and more of the shrine of Senusert I. In reality, many stages of the monumental history are being discovered, and it will convert Karnak into a forest of temples and shrines, if they are all built up.

The column of Taharqa was in a perilous state; it has been all taken down, and solidly rebuilt with a core of reinforced concrete to steady it. At the temple of Khonsu, urgent repairs have been done, but the whole of it needs re-conditioning, to avert ruin. The ground of the Hypostyle Hall continues to yield earlier monuments; a stele of Suazenra (xivth dynasty) who sold his governorship of el Kab for 60 *deben* of gold, about £700 of gold, worth ten times as much in goods then; a pillar of Senusert I; more fragments of Akhenaten; a colossal uraeus (headless) of Psamtek I; and an interesting block of Amenhetep II, on which he is riding in a chariot and shooting at targets.

The shrine of Senusert I has been further reconstituted, and is here published. It was a processional shrine, with entry at each end, and a colonnade at each side, linked by dwarf walls, like the destroyed shrine on Elephantine.

Gauthier, H.—*Un vice-roi d'Éthiopie enseveli à Bubastis.* The railway men removing earth at Bubastis found two brick vaults containing sarcophagi. One of these was very large, of red granite, 9 ft. 8 ins. long, 6 ft. 6 ins. high; the lid was anciently broken, and only two little pots were left inside. The texts stated that it was for a royal son of Kush, over the foreigners of the south, fan bearer at the right of the king, royal scribe, Hora, son of the royal son of Kush, Hora. He was viceroy under Ramessu IV; so far, only three monuments of him were known.

The tomb of another viceroy On-hetep, has been found at Thebes. Setau, the viceroy whose coffin lid is in the British Museum, also had his tomb at Thebes.

Newberry, P. E.—*An unpublished monument of a priest of the double axe.* This door jamb, from a tomb of Hetep-heren-ptah in the Cairo Museum, has not been published, and has no history. The man was a great pluralist in the iiird dynasty, having twenty titles. Of these six have the axe as word-sign for architect, descending from the times of wooden building. The "servant of the double axe" is a rare title, and the use of *khet*, "servant," for a priesthood is very early. Five of the titles are said to be unknown elsewhere, but the *ur met*, "mayor of the ten" is well known, the ten being a subdivision of the northern and southern councils of thirty. The councils of ten are named as having a scribe (Vienna, L. 248) and a messenger (Petrie, *Season* 79), a director of the south ten (Cairo, 20628 L.D. II, 357), and many other such titles, "a mayor, peer (*uati*) in the seat of ten" (Mar. Abyd. II, 56). There were other councils of twenty, such as the "south twenty" (Petrie, *Season* 303); the larger council of thirty occurs in a very usual title, and the "words of the thirty" are named (*Brug. Thes.* V, 950). This group was described in *Ancient Egypt*, 1925, 48.

Newberry, P. E.—*A statue of ... Amenhetep son of Hapu.* This headless squatting figure from the temple of Mut is identified with the celebrated Amenhetep son of Hapu, by having the same titles.

Engelbach, R.—*On the accuracy of a monolithic column.* The method of forming a column, and the mode of arranging such work, involve much more than the work of dressing a flat block. A granite column of Sahura from Abusir was selected. To measure it, a circle was drawn on two semicircular pieces of wood, which were then placed around the foot of the column. The circle was divided into forty parts. Then a plumb bob was hung from an arm placed on the top of the column, and adjusted till it was exactly over the circle at one part. Offsets from the column to the plumb line were then read, and this was repeated at each of the forty divisions around the column. Thus the circularity and straightness were completely tested. [If such a test is made again, it might be shorter to fix a centering on the top of the column, with an arm turning around the centre to carry the plumb line.] The results are complicated by the error in setting the column vertical in the Museum, the tilt of 10′ of angle making $7\frac{1}{2}$ inches of displacement in the whole height. Whether this is due to the base being cut askew to the axis is not stated;

perhaps the columns were cut so as to stand vertical on a step which sloped 10′ for the sake of drainage. The errors of cutting are tabulated by Mr. Engelbach; on the circularity, the maximum errors in each circle average 0·2 inch, slightly less in the excess and more in the deficiency. The average error of straightness is much less, being only 0·05 inch. This is likely, as it would be much easier to test by a straight line than by a circular template. The diagram of the successive circles of measurement is made more obvious by the principle of concentrated errors (such as were used in the Pyramid survey of 1882). For testing the straightness of the surface, the offset rods and line would no doubt be used, for such were in use in the xiith dynasty, as found at Kahun in 1889. The problem of cutting the butt is scarcely solved by making it square to axis points which would be difficult for reference. The amount of tapering of the column (in which there is no entasis) is 1 on 23, or 1 on 46 slope. If the two ends of the block were dressed parallel, and a circle of the required size was set out on each end, and the stone dressed to that, then all the rest could be done by trimming down, till the string line was straight from one circle to the other at all points around: thus no template would be wanted, and the dressing could be done after setting up the column in the rough.

Gunn, B.—*Inscriptions from the Step Pyramid site.* On the north side of the pyramid, a heap of fragments of stone vases was dumped from the interior of the pyramid. The inscribed fragments, along with some others, are here published. They are much like the inscriptions on the bowls from the Royal Tombs: such are often the names of departments to which the bowls belonged,—the food, the toilet, or the travelling outfit. The sign *as* is evidently a bundle of papyrus rolls tied in the middle, and with a band round each end, to prevent twisting or catching (*Medum*, xiii, xiv). As such, it cannot mean primarily a tomb, a chamber, a palace, a troop, a priestly title, or any other of the usages of the word; it always needs a determinative, to show to what it applies. The instances of use of the word are given in *Anc. Eg.* 1925, 52. The function of "register" or "registry" is the only applicable value in all cases; "register of men of his majesty" "registers of all things of the king" "registers of food," have no building determinative. These bowls (ii, 9–12) are inscribed to show that they are on the register of the food department.

The signs of the king with *nub nefer* (ii, 7, 8), does not mean a king of that name, but that the bowl belongs to the *nub*,—golden,—burial-chamber of the king, which place is entitled *nefer*. That is therefore a second endorsement, after the marking that it belonged to the palace Ment-onkh. The signs seem to mark this as a tribute from a foreign land. There are many examples of as meaning tribute; we see the bringing of a tribute of foreign girls (*nesut amt*) (Sethe, Urk. I, 124), tribute of nomes, and of Asiatics (*Anc. Eg.* 1927, 114). It would be well to examine if the material of this bowl is different from that of others. The fitting together of the fragments of vases, and drawings of the forms, should give a large addition to the five hundred forms, published from fragments, in Royal Tombs.

Annals of Archaeology. Liverpool, 1927.

Griffith, F. Ll.—*Oxford excavations in Nubia.* This long article describes Christian remains at Faras, eighteen miles above Abu Simbel, of which a general

description appears by Mr. Dunbar in the present number. A church, of two different periods of building, overlay a cemetery of Christian period. Many of the tombs are of a type familiar in modern cemeteries in Egypt, where two long parallel walls form the ends of a row of barrel vaults between them, each vault having a doorway in one wall. Another cemetery lies to the west. An anchorite's grotto-chapel is described, much like that at Abydos, with painted inscriptions and subjects (*Tombs of the Courtiers*, xlix–liii). Thirty-one photographic plates portray the places and objects; these do not differ from the usual Byzantine style in Egypt, except in the thin Nubian pottery.

1929. Mond, Robert, and Emery, W. B.—*Excavations at Armant.* In 1926 a rough survey was made of the site of the cemetery of the sacred bulls, a concession was granted, and work was begun in 1927. Two Saitic burials of mothers of the bulls were found in vaulted tombs of brickwork. A long vaulted passage was opened which passed through the court of one tomb, and then dipped down to pass below the court of the other tomb, which was at a higher level.

The sarcophagi were enormous blocks of quartzite sandstone, 140 × 89 inches, and 83 high, besides a lid 27 thick. The lid is estimated at 20 tons, but it had not been removed; the sarcophagus had been plundered by breaking away the side. The head of the cow had been taken out, but fragments were found at the stone gateway to the tomb. Only some beads and gold foil remained behind. The second burial was shallower, but similar; the body of the cow remained, with beads and gold foil though the head had been removed.

In the open court (about 24 × 26 feet) of the deeper burial is a square pit, about 9 × 14 feet, with a stairway against one wall. At 13 feet down, the water level is reached, and a doorway on one side leads to a stairway descending under water. This rise of water level of the country, even blocking Saitic work, makes it probable that any burials of early times will be almost inaccessible. Further work has been done in 1929, which has reached the bull burials, at a site about eight hundred feet nearer to the Nile. This excavation will be attended by Mr. Oliver Myers, coming from our work at Beth-pelet.

Hall, H. R.—*Some Egyptian axe heads in the British Museum.* Photographs are given of four open-work bronze axe heads. The subjects of these are (A) Two figures of Taurt as supporters to a column; (B) Lotus group with a bird; (C) Two bulls fighting; (D) A wolf catching a gazelle.

Hall, H. R.—*Theriomorphic Canopic jar heads of the Middle Kingdom* (?). These blue glazed heads are considered to "have an archaic appearance," and the glaze is said to be "distinctly of xiith dynasty character ... if they cannot be of the xiith dynasty I do not believe them to be later than the xviith."

Mond, Robert, and Emery, W. B.—*The Burial shaft of the tomb of Amenemhat.* This account is illustrated with fifty plates which show the stages of the excavation, and the mummies that were found. The names on the coffins are (1) Sumathu, with a scarab of Horemheb, but called "Saitic": (2) Nemayn, (3) Ta-yst-Mut-ta-urt (Isis the Great Mother), (4) Neferarti (surely xixth), (5) Horpuy, (6) Aten-em-uben (surely xviiith), (7) Pesh-en-mut and (8) Hentmer. The part of a whip handle is an unusual object. There were five foreign jugs with vertical lines in the burial with the Horemheb scarab.

NOTES AND NEWS.

We much regret to record the loss of our former Treasurer Mr. Sefton Jones, who passed away after a long illness. His wide knowledge of the East and his business abilities made his advice and help of special value, and his interest in such work accorded with the active assistance rendered by Mrs. Sefton Jones, with whom we deeply sympathise.

The students of the British School arrived at Beth-pelet and began work on November 14. One of the first things was the clearance of the northern edge of the Egyptian residency of the xviiith–xxth dynasties, which had been covered by part of the wall of Shishak. This side had suffered from a very fierce fire, the fresh north wind reaching it first. In one room were remains of forty-five large wine jars, completely covering the floor; these had been smashed into small fragments by the fall of the burning roof beams. Such of the sealings as were legible showed that these held Syrian wine, as the seal is of a god with tall cap, standing on the back of (apparently) a dog, with turned-up tail.

The neolithic settlements are being worked, some only surface deposits; another is several feet deep, producing shards with colour-wash and cross lines, but without any microlith cores, which were so abundant last year. More palaeolithic sites are also being found.

The anti-Jewish riots extended to Gaza, where Major Partridge rescued thirty Jews, and sent them to safety at Jaffa. The mob of hooligans then burnt the shop of the best grocer in the town, to the great regret of our party whom he supplied. The Bedawy had been vilely told that Palestine had been sold to the Jews, and that Jews had killed Muslims at prayer in the mosque (*ex* Christian church) of El Aksa, and blown it up with bombs. Unfortunately the wretches who stirred up murder by these means cannot be caught. The Bedawy around our work are all quite quiet and pleasant, and officially we are welcomed as helping the cause of peace.

At home the affairs of the School are going forward. Lady Petrie has been giving many lectures, and was intending to spend the winter in active work for the excavations. She was knocked down and run over in November, however, and has been laid up in bed and doing office work for many weeks. The finances suffered greatly, and it is only by the kind help of personal friends that we have tided over the disaster.

It is hoped that many will come forward with donations to help on the digging at present in progress, and that arrears will be made up. It is not proposed to lessen our activities, if we can surmount present difficulties and gain adequate support.

All donations may be addressed to

Lady Petrie, University College, Gower Street, W.C. 1.

Ancient Egypt 1930 part I will be issued shortly. Associates of the School are asked to forward ten shillings, for which receipt will be sent, also the Journal and various notices. Ordinary subscription to the Journal alone is seven shillings.